

The American Friend

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AMERICA A PARADISE TO THESE VERY NEEDY

Down the gang plank at Staten Island last week stepped a hundred refugee children from Marseille, France. The long journey was over and they had found a new home.

Small folk with blanket rolls and fifteen year-olds with battered suit cases full of post cards and small mementoes from their hosts in Spain and Portugal, they craned their necks eagerly to glimpse Liberty towering above the harbor. They were incredulous that the United States has no ration cards and that milk, a rare commodity in impoverished France, should be waiting for them on the refreshment table at the pier. They already had their American identity cards, they explained proudly, pointing to the cards around their necks affixed by American Friends in Marseille.

The children were brought to this country by the United States Committee for the Care of European Children and were selected by the staff of the American Friends Service Committee in France from among hundreds of applicants as the neediest in a needy land. Their transportation from Lisbon to New York was facilitated by the American Joint Distribution Committee which arranged for them to sail on the Portuguese freighter, Mouzinho. Of German, Austrian and Polish nativity, the children have come to the United States on permanent visas, care for them being provided in scattered communities stretching from California to the Atlantic seaboard.

The incidents of their lives these last years differ in detail, yet are of a common pattern with the social disturbances of a great continent. Many of them fled to Belgium or Holland with their parents before the outbreak of World War II, and in May, 1940, when those countries were invaded they joined the migration into France. In many cases they became separated from their families; in other instances they shared their parents' internment in French concentration camps. It is estimated that twenty-five of the group of a hundred new arrivals have parents in concentration camps.

As the children were leaving France, Authorities arranged for parents and children to have a final meeting. The last town in France where the train stopped three minutes before crossing over into Spain was designated. As the train approached the station the children were tense and nervous, refused breakfast but saved their bread to give their parents. At the station, their parents waited under gendarme escort. They, too, had forgone breakfast and

brought the bread as their offering to their young. There on the crowded platform farewells were said, farewells which to the children as well as to the adults, seemed final.

Welcomed in Madrid by Florence Conrad Wainwright for the Service Committee, the young visitors were guests at a Spanish convent before boarding a train for Lisbon. Just before train time one of the little girls had an attack of appendicitis and had to be rushed by first class train to Lisbon for surgery. When the main group arrived in Lisbon they were received by representatives of the Friends and the American Joint Distribution Committee and became the guests of the Portuguese newspaper, *O Seculo*, at its summer camp on the seashore. Referring to its response to the need of hospitality, the newspaper in its issue of June 4 wrote:

"The spontaneous and unselfish action of the committees engaged in this effort to protect children in these days of war will perhaps not be understood by the insensitive. Yet in history there is no more charitable example than that of offering peace and bread to the child victims of war, as the gift of one stranger to another, and with recognition that they are bound together by the love of neighbors."

LIFE GOES ON IN CHINA'S WAR-TIME CAPITAL

The following paragraphs were recently received in a letter from Lois Vaught who, with her husband Arnold Vaught and their eleven months old daughter, is living in Chungking, Szechwan, China. Known to and beloved by many friends in America, they are now representatives of the Friends Service Council of London.

"We have been thinking a great deal lately about the United China Relief campaign in the U. S. A. to raise \$5,000,000 for meeting medical, educational, economic and charitable needs in China. Some people say the war produces a sort of callousness that hardens people's feelings to suffering and disaster as long as they themselves escape danger. Even though a good deal is being said and written about China's tremendous needs, I suppose China and her problems seems a long way off to most Americans. But I have faith that my fellow-countrymen have not lost the sensitivity that gives them a sympathetic understanding of the suffering and needs of others. And I hope the response to this campaign will be really generous. What a lot could be done for relief in China with five million American dollars!!

"We are told that there are fifty to sixty million Chinese refugees, but that

number is so large it doesn't sink into our consciousness. A letter from a doctor of the Canadian Mission tells of drought and famine conditions in his hospital area in Szechwan; no rain for seven months, shortage of crops last year, 80% of this year's spring crop destroyed; men, women and children carrying coal to earn a little money, women with babies on their backs carrying coal by poles over their shoulders.

"The rapid increase in the cost of living has created seemingly unsurmountable problems among not only the refugees but among local people as well. Rice, the basic food, that cost \$2.50 to \$3.00 per bushel before the war now costs \$88, and the bushel is smaller! Occasionally it goes up to \$90 odd, and for a while it was \$110 a bushel. Wages increase but not so rapidly as the cost of living. Doctors talk of vitamin deficiency diseases and our servants tell us of people we know who are hungry constantly.

"Yes, there is 'chaos of living,' there is insecurity, frustration and hopelessness in our midst, but there is also determination to carry on and manage somehow. The more I think about these people with whom we live, the more I hope the people in the United States will give generously.

"For the first time, our local English newspaper in an editorial advocates a policy of retaliation. Senator Pepper's suggestion that bombs dropped by long-range bombers make shambles out of Tokyo is applauded. The editorial says many Chinese have been killed or rendered homeless as a result of Japanese air raids, and concludes that 'it is only right that we see to it that they are all avenged, that we make the Japanese people realize the necessity of modifying their policy of aggression.' Alas, such methods would not change Japan's policy, but only unite the people more strongly in support of their leaders. The futility and tragedy and bitterness of it all!

"A few weeks ago, Arnold attended a reception honoring Madame Chiang, when she was awarded an emblem by the American Y. W. C. A. This she accepted not as a personal tribute but as a tribute to the entire womanhood of China. Leaving early to catch the last ferry back to the hills, just as he was going out the gate my husband unexpectedly met General Chiang Kai-shek coming in as a surprise guest. He was wearing a simple Chinese gown and no guards were in attendance. He does not speak English and quite surprised him by saying, 'Hello.' In that brief meeting Arnold felt again the strength of character, the poise and determination of the man who leads China. His eyes

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The Bottles Are Too Old

A Contributed Editorial

THE editors of *Fortune* Magazine have returned to the wars, this time with what appears to be an axe to grind. Several months ago they wrote an article which received wide publicity, and in which they condemned the Christian Church, because, they said, it had no prophetic voice, but merely echoed the voice of contemporary confusion. In a current issue they reaffirm that conclusion, going on to state their belief that unless we in America, including the Church, awaken to our peril and unite in a "fight for freedom," we are likely to be lost.

It is easy to agree with much that they say. They are right that the movement which has appeared in Europe as National Socialism is not just a passing eczema on the skin of the body politic, but is rather a frightful infection of the blood stream, a blood poisoning which, if uninterrupted, will kill the liberties of men. Thus far we agree in the diagnosis, but in the proposed therapy we cannot follow them. With what seems to be almost medieval naivete, they attribute the disease to demon possession, the demon in this particular case being one Adolf Hitler, and the cure being, on this premise, exorcism of the demon. To us, National Socialism appears to be only the repulsive pustule, not to be cured by conjuring the evil spirits, but only to be met by an antitoxin equally potent.

The editors, joining the "voices of contemporary confusion," say we must now therefore "fight for freedom," and they suggest that we use not the tools of democracy and liberty, but the weapons so successfully employed by the totalitarian states. They have failed to see that the challenge thrown down is not only a challenge of ends but of means.

Jesus had a way of getting past subterfuge and hitting the heart of the matter. In what is surely a record for brevity, he used a figure of speech which strikes straight at the center of the world's dilemma. "Men," he said, "do not put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles and both are preserved."

The world in this hour is suffering from a dearth

of new bottles. There is a heady new wine of the spirit which has come because of the new world we have created by means of modern machinery, modern transportation and modern science. We suddenly find ourselves Lilliputians, with Lilliputian minds and Lilliputian concepts of economics, education and government, thrust into the enormous demands of Brobdingnag. Hitler swaggeringly tries to brazen it out, and Churchill, only a little less pathetic, refuses to admit the Brobdingnagian surroundings at all. And neither of them is willing to face the new world with intelligent courage. Both of them are trying to put the heady new wine of the world back into the old bottles of absolute national sovereignty. They are saying, in somewhat different accent, to be sure, my nation must have the right to determine its own policy regardless of what happens to any other nation; my nation must dominate the trade of the world even if other nations starve because of these policies; my nation must be allowed to build up great armaments and hold the threat of destruction over all other nations; my nation must not be beholden to any other power in heaven or on earth. And many of us believe that while it does make a difference who wins the war, yet as long as the old wineskin of national sovereignty remains in this absolute fashion, and so long as the destiny of humanity is entrusted to it, just so long will we stand in danger of loosing the very things we count precious.

The question soon runs over into the field of economics, for they are contiguous fields. And here our bottles are very hallowed and very old. "Profit is the mainspring of industry," and "competition is the life of trade," and "to the victor belongs the spoils." To be sure, we have built up in the United States the highest standard of living obtained anywhere, under these banners. One raises even a small whisper of criticism with misgivings. But the thundering warning cannot be disregarded much longer. The number of unemployed in the United States has not really fallen below nine million in a decade, and if the padded pay rolls of the federal government were properly cut down it would surely

be much higher. Just now, however, we have dragged out the old bottles again, and by means of armament orders we are pretending to reestablish prosperity. Is any one really fooled? Does any one seriously doubt the pain and tears with which we shall pay for our present joy-ride? Are we foolish enough to believe that this is an answer to our economic ills? Unless we can find new bottles of cooperation and good will and service, and that soon, we are heading into troubles which in final difficulty will dwarf the threat of Hitler. To exorcise him and leave the infection in the economic blood stream will be no cure at all!

The most disappointing part of the whole sorry business of today is the resort to old methods. We have no adequate method for making the readjustments which are necessary in international affairs. So, in lieu of better methods, we must of necessity, turn to war. There is no need here to argue war's costliness, its wastefulness, its inefficiency, even its futility. There is almost universal agreement here. Yet we go on, not because we believe in war as an efficacious method, but because we have no other way of achieving readjustment. It is highly probable that both Germany and Britain would gladly give up the present war if they knew any honorable way to do so. If the League of Nations had not been scuttled by its pretended friends it might now be useful. Lacking even that and with a sense of futility, the old

bottle of war is again brought out, and into it are poured the hopes and fears of humanity, though we well know it will spill the sacred stuff entrusted to its keeping.

To the ringing challenge of *Fortune's* editors many of us would like to answer with our lives. But we are suspicious of their words. We are not interested in fighting to establish in Czechoslovakia freedoms which we have already repudiated at home. We are not interested in maintaining a status quo which has as its final score nine million unemployed in the United States. We are not willing to be pulled into an outworn method of international readjustment, a method proven wrong so many times before. We like their words about faith in God and man, but we want it emphatically understood that our God is not an English-speaking deity whose first line of defense is the British navy. Our faith is in the fatherly, loving God of Jesus, and our faith in men is not along racial or geographical lines. We do believe that the timeless things are honesty and sympathy, generosity and understanding and peace. If it can be shown how to find these things, we are ready to go far and give much. But when we are urged to throw overboard all these in one grandiose gesture to stop Hitler, we have to say frankly that the voice is Jacob's but the words are Esau's.

RUSSELL E. REES.

Chicago, Illinois.

The Illumined Horizon

By Jean Humphreys

IT IS intriguing to know that turtles lay their eggs in the sand by the sea. But the strange phenomenon in connection with this fact is that when the baby turtles hatch, they dig their way to the surface of the sand and drive immediately toward the sea. Many folks have tried to explain this unusual pattern of life by saying that the sound of the water guides them in that direction. Others have said that the smell of the sea draws them out toward the water, and still others have said that it is the sight of the sea that attracts the baby turtles. But Professor Parker of Harvard has conducted some experiments which prove conclusively that none of these is the reason. His belief is that the turtle is attracted by the light and inevitably moves in the direction of the light. He calls it the attraction of the "illuminated horizon." In proving this theory, he set up a fence about the baby turtles, cutting off the light from the sea and allowing them to see only the light from the land. The turtles crawled off toward the land. Again, he put the turtles in the bottom of a tub where the light was cut off from all sides, and the turtles wandered around in circles in hopeless confusion. Finally, he placed the turtles at the bottom of a sand hill—and at the top of the hill he placed a bright light. Immedi-

ately the turtles dug into the hill and began the struggle to the top—where the light was.

Far be it from me ever to suggest that men should return to the reptilian stage of their evolutionary development, but it does seem to me that back in that phase of growth, there lies one of the greatest secrets of life—the power of the illuminated horizon.

So many of us are driven today by negative powers. We do things out of fear rather than because of great assurance and confidence. We rally more quickly around our hates and our bitternesses than we do around our loves and our faiths.

Witness these observations: we go to work and clean up the slum areas and bring in new housing—not so much because we want to raise the standard of living, but because we fear the crime and disease that breed in such areas. We grant labor concessions not so much because we really want to help the common man, but because we fear the delay in defense preparation, or the results of an oppressed class. We send aid to Britain, but is it because we really want to help the English people or is it because we fear the war which will ultimately come to our shores? We want peace and we work for it, but is it because we really love peace or is it because we fear war?

We have universal education, but is it because we want every man to be enlightened or is it because we fear the consequences of universal ignorance? We obey the customs and traditions of society—a society which has come to us as the heritage of our culture, but is it because we really believe in such customs or is it because we fear the consequences of non-conformity?

As long as we live by such negative motivations, the results of our living will be negative. Today, when the majority of the world lies blacked out due to total war, people stand starved for light. When will men learn the inestimable power of living because they love the light and not because they fear the darkness?

So many of us are like Professor Parker's little turtles crawling around in the tub—going in circles because there is no light and we know not which way to go. Can it be that there are men yet alive today

who, standing at the bottom of the insurmountable sandhill, will dig in and drive toward the top to meet the dawn of the illumined horizon? The response to confidence in this kind of day means that we release the Godward energies within our beings in the faith that they will be drawn toward their infinite creator, as surely as the little turtles were drawn toward the light. There is a divine response to the faith of men which might transform the world. At the bottom of the sand hill it is dark. We would surely stand lost in hopeless confusion, but there is a light at the top—the inestimable love of God, whose magnetic power draws all men and through them illuminates the entire world.

Jesus said: "I am the light of the world; he that followeth after me shall not walk in darkness but shall have the light of life." "In him was life and that life was the light of men."

New Haven, Conn.

These Six Points in Review

By Henry J. Cadbury

I HAVE been asked to offer a few comments on Brand Blanshard's contention: Pacifism a Wicked Doctrine. To deal with it fully would be a lengthy task, and even a point by point refutation is often somewhat thankless.

The arguments as presented seem to depend in part on a definition of pacifism that I, for one, would not accept, and on inferences about its synonyms and its opposites which, while familiar, are nevertheless incorrect. Pacifism is not identical with a doctrinaire rejection of all force, nor with isolationism whether armed or unarmed, nor with supine do-nothing-ism. Its opposite is not international government, but war. Other familiar fallacies implicit in the article appear to be: the assumption that in given cases we are shut up to just two alternatives, and the confusion between a good goal and the conventional way of striving for it. Possibly some pacifists define it differently, claim too much for it, or give it unfortunate emphasis. There is no reason why more discriminating pacifists should not maintain their intellectual and moral self respect. Let us look briefly at the six reasons given.

1. International government, as I have said, is not *ipso facto* opposed by pacifists. But the degree to which a government is to use force, even a national government, is a matter for reasonable difference of opinion. Pacifists tend to prefer reducing it to a minimum. Professor Blanshard evidently prefers war to pacifism, but neither war nor pacifism is international government, and war, at least, is international anarchy. This war too often shelters itself under the guise of international order.

2. The claim that pacifism caused the suffering in China by refusing to endorse in 1931 the application of sanctions to Japan is altogether too easy a way of getting a scapegoat for a much more complicated situation. In the process of a historical development, much depends on just what moment one chooses for one's analysis of causes. Nor is it clear to us all that even if sanctions had been able to prevent at that time that disaster, other disasters quite as terrible might not have been precipitated. If the pacifist does not accept the specific remedy that sanctionists urge, it does not follow that he is either wittingly or unwittingly approving or abetting the disease.

3. I am surprised to find a philosopher defining the evil of an act only in terms of intent and of consequences. I had thought means and methods have some bearing on the ethical judgment. And while there may be a moral distinction between attack and defense, it would be as absurd to assume that defense was always morally defensible as to put it on a par with attack. The whole matter of war is much more complicated than the attack of a thug on an innocent man. It is these superficial analogies which logicians are very cautious about using, though I regret that lay pacifists and their opponents both err in using them.

4. Pacifism is strongly indicted for what it has done to the minds and standards of youth. I agree that in the violent debate between isolationists and interventionists, both sides have gone to extremes and have made extravagant statements against one or the other of the present belligerents. But the issue is not to decide the relative virtue of the belligerents. Probably in our saner moods Dr. Blanshard and I would agree on that point. The question is rather a matter of method. The ingenuous words against Britain which I sometimes hear seem to me to be the unconscious attempt of intelligent and moral young people to rationalize their sound conviction that the intervention by war that their elders so press upon them is not the real solution. I am sorry that the rationalization takes this form, but the blame lies partly at the door of the Niebuhrs and Blanshards. Comparative responsibility for this war, even if it were the most relevant matter, is not a matter of "moral blacks and whites." At least that was the sober judgment of Dr. Aydelotte's friend, the late Lord Lothian, who in 1938 wrote: "If another war comes and the history of it is ever written, the dispassionate historian a hundred years hence will not say that Germany alone was responsible for it, even if she strikes the first blow, but that those who mismanaged the world between 1918 and 1937 had a large share of responsibility for it."

5. Probably the authority of great names, whether of philosophers or moralists, means more to Dr. Blanshard than it does to most readers of THE AMERICAN FRIEND. The latter are not in a position to check his statement that

"there is not a single first-rate thinker in human record that has ever held to" pacifism. Probably the same thing could have been said a few generations ago about the abolition of slavery. It would not have carried much weight with John Woolman. Indeed, did any great thinker before Einstein himself ever hold to relativity, whatever that is? But one may ask whether any of these thinkers really rejected pacifism as emphatically as Dr. Blanshard has done. I can think of sayings of Socrates and Whitehead which, while neither specifically pacifist nor anti-pacifist, incline more in the former than in the latter direction. Before one can use against a modern view the authority of a past sage or moralist, one must indicate that he both considered and rejected the view. Otherwise, one is simply arguing anachronously or from silence.

6. If Pacifism claims as always true "that force in the long run fails and that if a cause has right on its side it will in the long run succeed," it deserves to be rejected.

I should not myself venture such a claim. But war and force have not a perfect record either. In fact, that record is full of failures, though men keep relying upon it as though there were an alliance between might and right. By asserting that war sometimes produces results, Dr. Blanshard does not demolish pacifism. And what results it produces, unexpected as well as expected! Croesus on the eve of battle was assured by the Delphic oracle that if he fought he would destroy a great kingdom. He did; he destroyed his own kingdom.

I have limited myself above to the six reasons given for the "wickedness" of pacifism. My replies are brief and incomplete. For brevity's sake I have not added anything positive and assertive in favor of the pacifist philosophy, and without that the picture remains one-sided. I hope in this instance the contention of pacifism's opponents will prove true that it is more blessed to defend than to attack.

May a Non-Pacifist Be a Friend?

By Brand Blanshard

I INQUIRED in my last article whether pacifism was morally tenable, and concluded that it was not. The question now arises whether one who holds this view should remain in the Society of Friends. On this point I am not as clear as on the former one. Many members of the Society would say, "Of course you cannot remain. Pacifism is so clearly implied in Quakerism that they are virtually synonymous. Furthermore, all Quakers of any moment have been pacifists. Then again, Quakerism is committed to the Christian view of things, and Christianity is pacifist through and through." Let us look at these statements carefully.

First, is it true that Quakerism implies pacifism, so that if the latter goes, the former must go too? So far is this from being true that an insistence on pacifism is, in my judgment, inconsistent with the central doctrine of Quakerism and reduces it in practice to nonsense. The central doctrine of Quakerism is the Inner Light. That doctrine is interpreted variously, but the two interpretations that seem most universally agreed upon are these: first that each of us has an inner witness, "that of God in him," loyalty to which is his paramount duty; second, that in virtue of this presence, each soul has an infinite value. I submit that insistence on pacifism is inconsistent with the first of these, and renders the second meaningless.

Take the first. It suggests that the cardinal principle of Quakerism is the principle of sincerity, of loyalty to truth and right as one sees it. When one enters the Society of Friends, one is not presented with a creed to sign; the Society has no creed; the doctrine of the Inner Light serves it instead. What that doctrine means to me is that each of us has an organ of insight into the true and the good, that this, and no outer authority, must be his court of last appeal, and that it is his duty to cultivate its sensitiveness and to follow where it leads. But the doctrine does not prescribe *what* the Light shall reveal to us. That is left to individual guidance. Am I right in this? If I am, it follows that there is no compulsion on a Friend as to what his Light must reveal to him; indeed such insistence would nullify that freedom to follow the Light where it leads which is supposed to be central to Quakerism. Of course one Quaker can expostulate with

another on the ground that he has been insufficiently thoughtful, or that his Light is impure, or that he is not following such light as he has. And in rejecting pacifism as I do, it may be that I am offending on one of these counts. I can only say that there has scarcely been a day for years when the problem has been out of my mind, that I have read about it, thought about it, and discussed it almost continually, and that my mind at present seems clear. Pacifism, defined as the view that organized force should never be resorted to in the affairs of men, implies, among other things, that we must object to endowing international government with the means of coercing law-breakers; it means that, no matter how oppressed, men are to have no right of revolution; it means that the most powerful nation in the world is justified in standing by and seeing innocent neighbor democracies wiped out in blood and misery. Now my light, I know, is imperfect; but such light as I have tells me that these things are not truths but abominable falsehoods; and I will not hide this light under a bushel. If Quakerism gives me the right to follow it, I am violating no Quaker prescription when I publicly take this line. If it does not give me that right, then I should and will withdraw.

What about the other interpretation of the Light? This is that the individual human soul has immeasurable value. Now I think that the course pacifists have followed in the past ten years is a cruel violation of this principle. The evidence is overwhelming that if the nations had stood behind the League and given it the power it needed to enforce its decisions, the Fascist wave, now called by certain persons "the wave of the future," would never have collected force. I repeat that when attempts were made to give the League that minimum of necessary power, the pacifists of both England and America were inflexible in opposition; indeed their dogma about force commits them to inflexible opposition in the future. We pleaded with them to drop this opposition on the ground that if the League proved impotent, all hope for international government was gone; we pleaded with them on the ground of mere humanity. They would not recede an inch. They persisted through their subsidized lobby in demanding that America should not cooperate by lifting a finger to stop the wave of aggression. The governments

acceded, and we know the results. Human lives have been blotted out like flies in Asia, in Africa, in Europe. When pacifists tell me that their policy is based on the infinite value of human life, there is one thing I should like to say to them: what about those millions of Chinese? Put your hand on your heart and deny, if you can, the probability that had we and Britain intervened in 1931 those people would have been alive today.

The insistence on pacifism is thus inconsistent with either interpretation of the main principle of Quakerism.

I come now to the second of the points we started with. Whether Quakerism implies pacifism in strict logic or not, we are told, it clearly does so historically. I agree at once that this is true in the sense that nearly all Friends have held some form of pacifism, and that Quakerism and pacifism are associated very closely in the public mind. But I would point out three things: first, that among the early Friends, pacifism had nothing like the prominence that it has today; secondly, that many of the most thoughtful Friends have not accepted it in the sense defined above; and thirdly, that not one Friend who has held a position of major responsibility has ever succeeded in holding to it.

As to the first point: pacifism scarcely figures at all in Fox's Journal. Of the twenty-two chapters of Penn's "No Cross, No Crown," which is his general sketch of the good life, not one is devoted to it; nowhere in his book, so far as I can find, does he give more than a few continuous sentences to it. As Dean Inge says: "Pacifism was not the heart of the Quaker preaching. Barclay puts it last among his 'miscellaneous testimonies,' and deals with it very briefly." To be more precise, Barclay devotes eleven pages to it out of 530. I am not contending, of course, that the early Friends were not in their ways and degrees pacifists; I am saying that compared with what it is today, their pacifism was incidental and tentative, not their leading advertisement to the world.

Secondly, it is not true that the Friendly testimony has always been given for pacifism. Fox himself seems at times to have been far from a pacifist; Braithwaite quotes a passage from Fox that has not to my knowledge been successfully contested, chiding Cromwell for not carrying his cause by force of arms right down through Europe. Edward Burrough urged Cromwell's garrison at Dunkirk to "set up their standards at the gates of Rome" and "avenge the blood of the guiltless through all the dominion of the Pope." Isaac Penington writes: "I speak not against any magistrate or peoples defending themselves against foreign invasion or making use of the sword to suppress the violent and evildoers within their borders, for this the present state of things may and doth require." All these men were among the founding fathers of Quakerism.

Thirdly, no Quaker who has held a first-rate civic position has found pacifism practicable. The three Quakers who have held the most conspicuous of such positions are William Penn, John Bright, and Herbert Hoover. When William Penn found that his people in Pennsylvania were being preyed upon by pirates, he approved suppressing them in the only way that seemed possible, by armed action. When he worked out a scheme for the peace of Europe, he invested his League of Nations with a power so great that no law-breaking government could stand against it. John Bright was offered a seat in Parliament on condition that he would oppose the forcible suppression of the revolt in India; he wired back, "The success of the Indian revolt would lead to anarchy in India, and I conceive that it is mercy to India to suppress it." (Trevelyan's "Life," 261) Regarding the Civil War he wrote: "I want no end of the war, and no com-

promise, and no re-union till the negro is made free beyond all chance of failure." (Ibid., 319) As for Mr. Hoover, he favors billions for defense.

Finally, it is said that Quakerism is a form of Christianity, and that Christianity is unequivocally pacifist. Of course I agree that the typical attitude of Jesus was one of love, not anger, of the soft answer and not the threatening weapon. But to say that he admitted no occasions for anger and never resorted to coercion is not true. His attitude toward the rule against force was surely the same as his attitude toward the rule against Sabbath-breaking and all other rigid rules; normally they were to be followed, but they were to be set aside unhesitatingly if human good demanded it. How else can we deal with the incident, recorded in all four Gospels, in which he deliberately made a whip and drove out the money-changers with it, overturning their tables as he went? How do the pacifists deal with this? Adin Ballou says the whip was made but not used. J. W. Graham says the whip must have been for the oxen and not for the men. John Haynes Holmes says that Jesus was "weary, desperate, and confused," and on this occasion lost his temper. I don't like this kind of exegesis. Professor B. W. Bacon, a better scholar than these, believes that the passage is beyond handling in the pacifist sense, that Jesus' act was "as full of meaning and as deliberate as Luther's nailing of his theses to the church doors of Wittenberg." This view that Christianity is not unqualifiedly pacifist has behind it the great tradition of the Christian Church; it is the view of the Church of Rome; it was the view of Luther and Calvin; it is the view of the Church of England, movingly voiced by both the distinguished scholars who are its archbishops today.

One last word: I am not a militarist; I hate war with all my heart; in the last war I served in the A. E. F. in France; I have seen the effects of war. My position is simply that if you are to have order, within a state or between states, you must have law, and you cannot have law without organized force to support it. I do not want to leave the Quakers, whom I admire and love; but it has seemed to me better to speak out than to remain a member under what might seem false appearances. If Quakerism requires pacifism, I want to know it, and to withdraw without delay. If it does not require it, I do not wish to see a Society with a great potential future saddled with a doctrine which is bound to exclude from its membership nine thoughtful men out of ten.

Swarthmore, Pennsylvania.

A Sonnet to Peace

We speak of Peace as though she had betrayed
As any light of love is apt to do.
We whisper her short comings, tell a few
Sad anecdotes about her, note we paid
Her royally for favors, and, this said,
Hunt for a brighter mistress. We pursue
Her ardently with gifts as all men woo,
And Peace is left, forgotten and afraid.
She was not faithless as men like to think,
She played her part as well as any queen.
They have betrayed her, broken her with lust,
And when she could not smile for pain, they thrust
Her from them carelessly and now they wink
Deducing a new comer to the scene.

MARY HOXIE JONES.

Bryn Mawr, Pennsylvania.

Meditations on Power

By S. Emily Parker Simon

(Continued from last issue)

IV. POWER THROUGH SKILLS

Read: ROMANS 12

I WAS called one day to go down to the port in a little southeastern city in Spain. I looked, as an official, without words, pointed to a smouldering mass. A skilled bomber flying over the port had dropped a bomb in the middle of a wheat deposit and with that one gesture had blown to bits thousands of children's chances for bread. There we stood. What was there to say? The official was wondering what would happen to the plan he had so happily made for the children of his city. How different the look on his face as he stood staring at that blackened, smoking pile from the day when he told me of his plans while the wheat was being unloaded.

It seemed better for me to say nothing, so I thought of the power controlled by the skill of that bomber, power to starve thousands. I wondered what skills those Christian Youth in whose name I had gone to that place would find to match this skill I had seen. They had been filled with good intentions, but good intentions are powerless in themselves. They had been filled with love and good will, but here again love and good will have little power in themselves. The young people did have skills. They were being trained for many and varied positions in life. Would they find a way to integrate their skills and their intentions so that there might be power in their purpose?

Prayer:

God, each one of us has some kind of a skill. Help us dedicate that skill to thy purpose. Help us to see the work of thy kingdom, not as something apart from our skills but brought nearer by them. Help us to develop new skills that will match the skills of this hour that deal in death. Release thy power through our skills. Amen.

To Consider:

1. What skills do I have already that I might dedicate to the work being suggested in these Commissions?
2. What skills are needed that I might develop to aid in the programs of action being planned by Christian Youth Groups?
3. Am I willing to spend as much time in developing just one skill to meet the needs of this hour as the Government spends in training bombers?

V. POWER THROUGH FELLOWSHIP SACRIFICE

HERE follow excerpts from three letters:

1. FROM A SWISS PROTESTANT WHO WORKED WITH ME IN SPAIN:

"It is with a heart full of praise to God and to you and many dear friends for your loving intercession that I write you how He has so marvellously kept and delivered us. . . ." "For those of you dear friends who may be tempted to think that it was a mistake for us to return to Spain last January,—well, let me tell you that we could not do otherwise, and we have had such a blessed time." Then follows such a story of persecution and imprisonment and suffering as one could imagine belonging only to the time of the Inquisition. In the midst of that story of sufferings come these lines: "John (her husband) was able to speak to many about his faith and the Way; of course he had to do it with much wisdom, but the Lord gave it to him and all of the men said, 'If we had a priest like you we would be glad to hear the gospel.'" She wrote of the women being taken away one by one, "and I was left all alone in that dungeon. What a sensation when the last one left and that door closed on me! My heart failed me and I burst into tears. Then I dried my tears and with my small pencil I wrote God's words across the walls of that dungeon." She told of one of the women from the community where she and her husband had lived and worked who brought her food, walking twenty miles. They refused to let my friend see her. "This was hard to bear but the Lord gives grace and more grace."

2. FROM A GERMAN JEW INTERNED IN CANADA: (He had also worked with me in Spain.)

"Spring will come here soon to wipe the rest of the dirty snow away that remains in the fields still brown around the camp. No buds, no flowers, no birds yet, but I hope they will appear soon. Spring brings renewed life and that means renewed hope. . . . Wireless and newspapers inform us of the war. Too sad that probably it will take a long time to restore friendly relations with mankind. Will there be peace when the war is over? With a smile I still remember your saying, 'When peace broke out in Spain!' You have been the first

to tell me how you reach a decision in your Meetings in unity without a vote; how once Indians respected unlocked doors of Quaker settlers, which proves to me the belief in human dignity that so many seem to have lost."

3. FROM AN OLDER ENGLISH FRIEND ONE OF THE FIRST TO GO INTO GERMANY WITH HELP AFTER THE LAST WAR:

She writes first expressing gratitude which English Friends feel to American Friends for keeping Friends, so widely separated by distance and war, in touch with each other and for the steadfast faithfulness and love so much in evidence. She goes on to tell of a letter received from a German Friend who wrote: "Not a day passes but our thoughts go out to you all with love and blessings. We are thankful that nothing can interfere in our friendship and love and the basis on which it rests."

* * * *

How encouraging, how strengthening! From the dungeons of a country suffering from a violent victory; from a prisoner of war; from behind "enemy lines," come messages of courage and faithfulness. We put them all together and know that "we are not alone in the task." No barriers are high enough to stop the flow of fellowship, no distances great enough to separate fellow followers of the Way. How well all those who went to Amsterdam must understand this!

"Seeing we are encompassed about with so great a cloud of witnesses let us lay aside every weight and the sins which do so easily beset us and run with courage the race which is set before us."

Let us lay aside the weight of our fears—the sin of frustration and discouragement—touch hands across the darkness, and in the power of that fellowship may we with courage run the race!

VI. THE POWER OF A POSITIVE SACRIFICE

A LARGE city newspaper carried on its front page a number of articles under the following captions varying in size with the significance of their news:

Axis Reports Recapture of Salum
Largest State Budget in History Proposed
Seven Killed in Crashes of Two Army Planes
British Forces Driven Out of Egyptian Post
British Fighters Claim Initial Edge in Syria
American Nations Plan to Rule French Colonies
Italian Planes Take Part in Iraq Fighting

In the midst of this blatant account of violence was a picture under which was this information:

CONSCIENTIOUS OBJECTORS PAY TO WORK

Sacrifice is involved in both ideas presented on that page. Certainly there is great, all too often needless, sacrifice indicated by the news headlines. Men and women are not unwilling to make sacrifices today. More and greater sacrifices are demanded daily. In most cases they will be made gladly. To what end? To the destruction of man, the devastation of the earth and the denial of God, his Love and his Truth.

Are these conscientious objectors perhaps showing us one way of making a sacrifice on the positive side? They pay to work—there may be greater demands later—there is no way by which we can now tell how great will be their sacrifice. But they will pay their share.

We stand today at a point of decision. Our question is not, will we sacrifice—that we do every day—and every phase of life suffers great sacrifices. Freedom, racial equality, rights of labour, educational advances—these and countless others are sacrificed under the guise of “national emergency.” Where will it end? No, our problem is whether or not we are ready to step out now and for always and make whatever sacrifice we make on the positive side—at last for the good of mankind and to the glory of God. Certainly most of today's sacrifices are directed toward neither.

Prayer:

Help us to find the power of a positive sacrifice. Show us the difference between love of light and fear of darkness and the sacrifice that each demands. Give us strength to choose the way which will release thy power for good! Amen.

POSTLUDE—AS WE LEAVE

For Us All

“As many candles lighted and put in one place do greatly augment the light and make it to shine forth, so when many are gathered together in the same life there is more of the glory of God, and his power appears to the refreshment of each individual for he partakes not only of the light and life raised in himself but in all the rest.”

For Us Each

“May the eye and heart in thee be kept open and mayest thou be kept close to the feeling of life and thy spirit kept fresh in the midst of thy sufferings. Mayest thou find everything pared off which hindereth the bubbling of the everlasting springs of the breaking forth of the Pure Power.”

BROTHERLY LOVE AND UNITY AT CALIFORNIA Y. M.

BY LOUIS T. JONES

With mild weather, clear skies, an abundance of flowers, and ideal surroundings typical of Southern California, California Yearly Meeting carried through its busy forty-seventh annual session of church business in unruffled unity and brotherly love, at Whittier, California, June 18 to 24, 1941.

The focal centers of this year's activities and reports were the Yearly Meeting's peace work and its widespread missionary activities that stretch from Central America to the Arctic. In practically all of the epistles received from Yearly Meetings of the homeland and from abroad, the terrors of our warring world were mentioned. These were responded to with confidence in the future, born out of our historic peace heritage, and with the avowal that we as Friends owe nothing to a philosophy of force.

As a curtain raiser to the Yearly Meeting, a homecoming banquet sponsored by the Christian Endeavor Union, representing seventy or more Friends' societies in California, was tendered in honor of Matilda Haworth and Merney Saveker of the Guatemala field on Tuesday evening. At this banquet every seat in the vast dining room of the First Friends Church, Whittier, was occupied. The room itself was decorated in the C. E. colors, with typical mission churches dotting the tables here and there. Over 300 persons thus sat together to share at least one brief night's joys with Matilda Haworth, whom the Endeavorers have, from her inception as a missionary, sustained on the field, and to feel the pulse of the immense missionary enterprise as a major work of the church.

For the twenty-fifth consecutive year, Allen U. Tomlinson was chosen to guide the affairs of California Yearly Meeting as its Presiding Clerk. This came as a fitting acknowledgement of his efficiency, following his appointment as the Clerk of the Five Years Meeting last fall. The poise and the administrative ability of this Friend can scarcely be excelled. A brief review of his career appeared in the local press following the above appointment. Allen U. Tomlinson was the son of Dr. Andrew D. and Milea Trueblood Tomlinson, his father having been a practicing physician of Bloomingdale, Indiana, who moved to Whittier in 1895, where the family has since resided.

As the London Epistle, with its forceful description of the sufferings of English Friends, was read, Hilda Sewel, a visiting Friend direct from London, rose

to confirm the noble stand assumed by that body in its efforts to pilot a judicious course in the present crucial hour of war.

Willis R. Hotchkiss, a speaker with few peers and known to all Quakerdom, brought three of his inspiring missionary messages during the Yearly Meeting—two on behalf of the Yearly Meeting's young people. Carl D. Byrd, on his maiden visit to California from Marshalltown, Iowa, as guest of the Yearly Meeting, also brought three evangelistic messages with convincing appeal; while Frank D. Dell, in response to the devotional committee's call, likewise gave three devotional sermons centering about the theme, “The Coming of Our Lord,” as interpreted prophetically from the scriptures and in the light of present day events. As the result of these messages, many individuals and the Yearly Meeting itself were raised to heights of deep spiritual understanding seldom experienced before.

The work of the Women's Missionary Union and that of the Men's Extension Movement has gone forward with ardent progress the past year as revealed by the reports of these two strong arms of the church. With a budget of over \$5,000, the women reached their objective of 1,000 paid members—minus only fifteen. The men had sponsored the construction of several new Friends churches beside nearly completing the buildings at Quaker Meadows Camp with the expenditure of over 1,000 man-hours of high cost labor, on an outlay of but a few pounds of flour for hot-cakes and a few million beans.

In the concluding moments of this year's session, California Yearly Meeting addressed the President of the United States in words of which the following two paragraphs composed a part:

“We would witness with great sadness the going of our men to war. Some citizens are making enormous profits from war industries and would wish full American participation in order to make greater profits. This we protest. Men are more than money. To go to war would deny the significance of human life, destroy morality, made an end of liberty.

“We most earnestly hope that you will go forward into a policy which will permit and not obstruct American mediation at the first favorable moment. Into your hands has come an opportunity unique in the history of the race. You could propose in the name of America a peace now, in terms unlike the disastrous peace of Versailles. . . .”

To confirm this message to the Chief Executive of the nation, those present rose as one unit. Then followed farewells of friend to friend. Thus the curtain dropped on this, one of the busiest annual gatherings of California Yearly Meeting.

Rural Life Must Be Reconditioned

By Wilmer J. Young

The rate of increase in farm tenancy has become so great as to be one of the major problems of our day, underlying in fact many of our other great problems. We dare not study it merely as an intellectual or sociological exercise. We must do something to counteract it, and do it as quickly as possible and as soundly as we can find out how. There has been much study of what needs to be done to stop soil erosion, to bring eroded soil back to productivity where that is possible, and of what to do with land that is no longer useful agriculturally. There have been studies made of the conditions of sharecroppers, and tenants, and day laborers. The AAA, the FSA, the Agricultural Colleges, the Extension departments, and many other agencies are working on all this with intelligence and some success. But still farm tenancy of the degrading and depleting kind is on the increase at an alarming rate. We need all the suggestions possible, and we need action.

WHY YOUNG PEOPLE GO TO TOWN

Some of the rapid increase almost certainly comes from the greater attractions of city life over against farm life, so that many of the more able young people, now as always, leave their homes in the country and go to the city. We could spend much worry over this particular topic and try to analyze the reasons. But when we had done so we should not be much wiser. The truth is, we cannot blame nor wonder at these young folk who have known rural life only as it is today in too many places. What we need is able and courageous young people, educated in the best sense (not necessarily in the "best" schools), who see the challenge of the problem and will themselves go and share in the life of rural communities, learn the problem first hand, work on it with their own hands rather than with someone else's hands, and learn and show over a period of years what can be done.

The problem is not one that can be solved from town. I wonder if any of you were ever told by an owner of a farm, himself living comfortably in town, that if the tenants on his place would only work as hard as he himself has to work in town, they could make a good living. No, the problem will not be solved by farmers who live in town telling tenants on the farm how to do it. The country people are "on to" that.

They know though that many an arm chair specialist is talking without knowing his subject from behind as well

This paper was presented at a conference held in Nashville, Tennessee, May 9-11, 1941, composed of rural church leaders, ministers, farm "experts," college sociologists, economists, F. S. A., A. A. A. men, etc., under the auspices of the Farm Foundation. Wilmer and Mildred Binns Young, formerly of the West-town School staff, are now heading up a farm rehabilitation project at Abbeyville, South Carolina, under the auspices of the American Friends Service Committee.

as from in front. Many farmers know what ought to be done to restore the land; they know that they ought to substitute soil building crops for cotton, but they do not see how it can be done on slender resources. These farmers must be shown a way. The farmers I speak of are, of course, mainly the sharecropper and tenant group. They must be shown by actual next-door demonstration how things can be done on slender resources.

HERE IS A GREAT APPEAL

What I am suggesting is that we need to go out consciously to get students in the agricultural colleges to see the problem in the large, but to tackle it in the small. They are the ones to do it. Some of the 4-H and F. F. A. boys, who have not reached the agricultural colleges perhaps, are also ones to do it. But they have to see it as an honorable job, a job for ambition, a job for service. It is easy to see why they do not do it now. They can make more money managing the big farms, or working in the government services, or teaching in the colleges and schools. According to the conventions of our period, any of those vocations, rather than actual farm life, would constitute the "good life." We have grown accustomed to measuring the good life by money. But I submit that there is no greater challenge today, for young couples with a vision of the need and the solution, and with the brawn and training to work upon it, than to take small, eroded, or depleted farms, live upon them, rebuild the soil, revivify the community, and develop the ways in which people can reclaim their farms, rear families with assurance, and create a pattern of plain, healthful, creative living that is sadly needed in these days.

I suspect that many of you, especially if you have young sons as I have, will be saying to yourselves that the thing is too much to ask. You may say that

we cannot ask young people for so much sacrifice if they are ones for whom the stage is all set for "success." But there was a time when young people expected to pioneer. They did not expect to be given a good education, and then to drop like ripe fruit into a soft, well paid job. They got their education, perhaps, through apprenticeship, and they went out and battled for a hard, but often stimulating, existence.

Those of us who have tasted the delights of good salaries, relatively easily obtained, often feel that we can work out plans so that everybody, or at least a majority of the people, can live easily and on a high material standard. I am one who used to think that, and I still believe it could have been done if we had all had the will and the vision. But I no longer believe it will happen, at least in our time. There is a story that a young man once came to Elbert Hubbard at Roycroft. Sitting down in Elbert Hubbard's study, he explained, "I have come here because I want to advance the brotherhood of man and usher in a better day." Elbert Hubbard looked him over quizzically and then led him out to a large woodpile and put an ax in his hand. "This is where you can begin," he told him.

MUST CHANGE OUR WAYS OF LIVING

Many of us in order to usher in a better day are going to have to make very substantial changes in our ways of living. And our children will have to, also. We cannot guarantee them an easy life. We should not, if we could. They must face the world of their time, and we must equip them as best we can. The best equipment is a vision of a decent life for all, supported by a clear desire to live in such a way as to bring that vision to pass in their own time in at least the circle which they touch. There is great, if simple, adventure to be found on one of the pioneer fronts, the rebuilding of rural life.

It is difficult to say what is the chief problem in the upbuilding of rural life. In this paper I shall assume that the audience is familiar with the problems and shall not even attempt to enumerate them. I shall confine myself to this question of leadership.

THE LEADER MUST PARTICIPATE

The leader is one who goes before, not one who goes somewhere else while the flock goes its own way. He is part of the herd and does what the rest do, but does it first. He does not stand aloof and watch. He participates. He leads

by doing what the others must do, probably doing it better than they, but at least doing it of his own initiative. This seems obvious enough among animals but many people think it is not necessary to do such obvious things in leadership among people. The popular thing is to know how to keep from doing anything yourself but to get someone else to do things. This is probably no new phenomenon but it is one that has caused much difficulty at all times.

I renounce here all notions of "dominant race" or "dominant class." If there is any domination at all, it should be based entirely on fitness to lead out in the job to be done. Such fitness comes about through actual participation in the thing being done, not through hereditary accident or theoretical training.

PROFICIENCY BREEDS RESPECT

There certainly are cases in which a man is useful if he knows nothing about a machine except the theory upon which it works. But in the majority of cases a man's usefulness consists chiefly in his being able to run the machine himself. The respect, for instance, of his associates often hinges upon such proficiency. In the field which we have met to discuss, this seems to me to be particularly true. In rebuilding a badly damaged rural life, we have to deal even more with psychological factors among the people than with the scientific problems of erosion and soil conservation. Both of the problems are complicated, very difficult of solution, and will require generations of time. And neither will be solved without the other. In order to rebuild our soil we shall have to convince our people that it will repay the rebuilding, and will repay it not to someone else but to them or their children. In the case of the average sharecropper this will be extremely difficult if not impossible. Even with the owners of farms in many cases it is difficult. But the soil will not be rebuilt and erosion stopped until the operator has made in himself the decision that it is to be done. The psychological factor is here the first hurdle.

PROVING WHAT IS PRACTICABLE

If a man lives in a community where the soil is uniformly poor and all his neighbors feel that it is useless to try to improve it, the decision is doubly difficult for him. Suppose that into this community comes a man of energy, initiative, and money. He buys land and builds it up. If he does this in ways which his neighbors can afford, they will probably be inclined to imitate him. But if he has been able to do it only because he had superior resources, the influence will probably be small. His neighbors will shrug their shoulders and say it must be nice to have money.

Those of us who are (or have been) in the so-called professional group, often do not realize the yawning chasm between ourselves and the so-called "great unwashed." There is much more between us than just the dirt. And even though we are spoken to respectfully, and our advice may seem to be listened to seriously or even sought at times, this does not necessarily mean what we should like to think it does. The things that we theorists believe other people could and should do often look to them, and often are for them, impracticable.

Let us take a simple example. Many people feel that one of the great needs of rural life is electrification. (I am among those too.) But for many thousands of families whose total cash income is perhaps less than one hundred dollars a year, who seldom read or write, who could not scrape together the money to buy an electric iron, not to dream of a refrigerator or pump—for such families, under the circumstances, to have their homes wired for electricity would certainly be putting the cart before the horse.

AUTOS NOT AN UNMIXED BLESSING

Take a different example. The advent of the automobile has been revolutionary in practically all circles of life. It may have been a great boon to our society as a whole. I personally am not at all sure. But of one thing I am convinced. To the very poor rural family, and to many not so poor, it has been practically an unmitigated curse. The pressure to have a car, even if it is fifteen or twenty years old, is often so great that a family will do without needed food and clothing, certainly without household convenience, in order to get it. Not only does the car then tempt them to buy gasoline when there is no real need; it also takes them to town where the temp-

tation to spend money on other things they do not need is again very great. The list could be extended almost indefinitely to enumerate the harms and impoverishments which have come to rural people and communities through the automobile. I find that when I say this to my friends, many of them are offended. Often they seem to feel that I'm telling them that they shouldn't have a car. But I'm not—not necessarily!

TENANT FARMER POINTS OF VIEW

I know a man of limited capacity who has been a tenant farmer for several years. He was not particularly successful, partly because he believed that the way to farm was to do as little work as possible and get the farm to do the most it would. But partly, I think, he was unsuccessful because he had no faith in the scientific approach. I cannot explain his mental processes clearly, but he seemed to feel that a man who did no farming himself but either hired somebody to do it, as a wealthy owner often does, or taught other people how to do it, as a County Agent does, was some sort of a fake. Part of this feeling seemed to come from seeing the more well-to-do farmers getting special benefits from federal and local agencies through what he felt was undue influence on officials. But partly it was a feeling, which I have often seen in other men of limited capacity, namely, the feeling that information given you by a man who has no means of knowing your situation because he has never been in one like it—that such information or advice is of very little use.

I am constantly reminded of this when I see for how many years the Agricultural Colleges, the County Agents, the Department of Agriculture and many well-edited papers and magazines have advocated more diversified farming with comparatively little effect. Now that there is economic and legal pressure behind diversification there are signs of its coming. But we shall have to admit, if we are frank with ourselves, that the technically-trained people who saw the need thirty years ago and preached and taught it with perseverance and devotion, had very little influence on the rank and file.

PROBLEM OF BRIDGING THE CHASM

I am now pretty near the heart of what I want to say in this paper. The problem of leadership seems to me to be how to bridge the chasm between the competent, technically-trained, and those tenants, sharecroppers, and wage laborers on the land who need the knowledge which the technicians have. Until this chasm is bridged and this knowledge effectively transmitted, it is possible that most plans for farm ownership or co-

THE YOUNG IN HEART

God loves the young in heart,
He gives them special care,
Through all Life's sorrows, tears and smart,
He guides to pastures fair.
Time, with its restless years
Means less than nought to Him,
He smiles to see our foolish fears
When faith and sight grow dim.

For when the heart is young,
We see Life through God's eyes,
Our words and deeds may be unsung,
But courage never dies.

The young in heart shall see
This everlasting truth,
They have, however old they be,
God's own Eternal Youth.

ELIZABETH ANN BOULDING.
Hamilton, New York.

operative operation will have small success.

We are all familiar with the method of farming by the moon's phases. This is extraordinarily deep-seated and widely practiced. So far as I know, it does not explain how to prepare the ground or how much fertilizer to use. We may not be quite so familiar with the fact that many people definitely will not consult government or agricultural college bulletins. They are hostile to them. I am not clear about the reasons for this but it seems to be closely allied to the general mistrust of intellectualism. Much more confidence is felt in the next door neighbor's advice, even if he is ever so unsuccessful a farmer, than in the pronouncements of experts.

In this you will understand I am speaking only from my own experience and naturally I do not refer to the educated farm owner, but to the large group with whom we are mainly concerned in conferences regarding farm tenure. Even in this group many people do not react to information in the way I have described. Still they are typical and widespread reactions.

How can such mistrust be overcome? I return to my thesis: that we must have trained, alert, and practiced young farmers who will cement themselves hardily and intelligently and with good will into rural communities throughout the tenant areas.

ECHOES FROW DELTA COOPERATION

I have been asked to say a word of my experience on the Delta Co-operative Farm. I spent about three years there. They were the most fascinating years of my life so far. When you work beside a man and see what his difficulties and problems are, he remains no longer a type. He becomes human, a friend.

I found that sharecroppers are not more likely to be fit to undertake something new than most other people. If they do not understand the new, and see no fairly immediate benefit in undertaking it, they begin to mistrust it and incline to go back to the thing with which they are familiar, however bad it was. In other ways, too, they are just as human as the rest of us. They resent being caricatured, as they often are in books and in the press, however well-intentioned such publicity may be. They resent being regarded as guinea pigs upon which experiments may be tried; they resent being institutionalized in conspicuous "projects." They are loyal, generous, treacherous, selfish, in much the same way we all are, but without much veneer.

In making plans for an undertaking under the care of the American Friends Service Committee (a project which has not yet really started), we have decided

to begin with families working on as they are used to working, and to try to develop, as we go, such changes and forms of association or cooperation as may lead to a more satisfactory pattern of rural life. We hope that eventually our neighbors will want to try buying and selling cooperatively, to work out together the problem of machinery adequate to our needs, to develop more of the healthy types of rural recreation, etc., etc. But we are not beginning with any of these things. We have bought our land and it is being farmed very much as it was before; it will continue to be farmed by individual families who are candidates for buying their tracts and homes after a few years' trial.

The problem I am interested in here is connected almost entirely with the tenant and sharecropper group, those with extremely limited experience and some limitation of capacity, and with almost no material resources. With the larger mechanized farms requiring considerable capital I am not here concerned. I believe that careful study and diversive experiments are needed to find out how farmers of small farms with small means of every kind can develop a life that is both satisfactory socially and satisfying personally. The advent of large scale, mechanized farming has made it all but impossible for the small producer to compete alone in the markets today. There are large areas for experimentation here and we cannot dismiss the problem by concluding that the large farms must eventually absorb the small ones. In many areas this will not be the case and we need to give intelligent, sympathetic consideration to that large group of small farmers who at the moment are living a very meagre existence, which inevitably drives the best of the young people to the factory and the city. We cannot abandon these people indefinitely to slow starvation. Nor can we any longer suppose that the remedy is for them to go to the cities or mills to get jobs, for permanent jobs are not there either. Neither can we afford to lose from the mosaic of our national culture the pattern of life on a small farm with its infinite possibilities for happiness and usefulness.

Sometime, and sometime soon, rural life must be fundamentally reconditioned. Its reconditioning is a problem in human relations and a problem in technical skill. Into the depleted body of rural life must be transfused the lively blood of trained, keen-sighted, humane and human participators in the total life of rural communities. If these participators are not to be found ready made, then the churches and the colleges, the agricultural and sociological departments, should invent and create them.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

I waited patiently for the Lord; and he inclined unto me.—PSALMS 40:1.

* * * *

Never has there been such a widespread sense of the need for super-human help; never have there been such challenges to Christians to undertake deeds requiring Divine cooperation; never has there been such a manifest desire to discover the secret of the hiding and of the releasing of God's power.

JOHN R. MOTT.

* * * *

Somewhere in every man there is the capacity for worship and prayer, for the apprehension of God and the love of Him. Is not this the distinctive quality of man and the noblest faculty which he possesses?

HARRY EMERSON FOSDICK.

* * * *

But though many of us are now adrift and far from the land of worship, the shores of that great continent are vast and deep-cut and the wind of the spirit blows perpetually toward them. We may not land and explore, but we can never tack very far from shore.

RICHARD C. CABOT.

* * * *

Man is not intended to struggle Godward in solitude.

CYRIL HEPHER.

* * * *

The blending of silence with fellowship seems to create an atmosphere in which the sense of the spiritual in man is set free.

CYRIL HEPHER.

* * * *

Breathe through the heats of our desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind and fire,
O still, small voice of calm!

JOHN G. WHITTIER.

* * * *

The absence of words helps to concentrate the whole soul upon God, and leads directly to a prayer which is all desire and will, rising to the consciousness of the overshadowing Presence.

CYRIL HEPHER.

* * * *

In my conception of the matter, silent worship is a beautiful still lake. It is studded with lovely islands, the vocal utterances of members of the congregation. In the islands grow the harvests of spiritual food; in them the forests of praise are waving; from them the fountains of praise rise on high; but all are

surrounded by the fair, still water, and that water reflects in its surface the pure blue of the Eternal Heavens above.

That is our ideal. Shall we not try to make it a reality?

THOMAS HODGKIN.

* * * *

All through this work of ours in guiding the deeper reaches of our consciousness in meditation and intercession and adoration, there is likely to come an increasing consciousness that God is at hand, and the longing that not only our work but God's work shall be wrought in each worshiper and in the worshiping group. It is good to work. It is still better that our work should lead up to letting God work. It is good to pray. It is still better to be prayed into. "Be silent that the Lord who gave the language may speak, for as he fashioned a door and lock, He has also made a key."

DOUGLAS V. STEERE.

* * * *

O God, our never-failing refuge, our sure support, our great unseen companion, increase our devotion, and deepen our insight. Enable us to put Thee at the center of our life's plan. May the daily round of existence be lighted with the consciousness that we are cooperating in a divine unfolding. May our fellowship, day by day, be genuine and effective.—Amen.

PAYING THE TRIBUTE WE OWE TO CAESAR

The substance of a pertinent message from a concerned Friend, Chester A. Smith, during a meeting for worship in Cambridge, Massachusetts, is given here.

We are all familiar with the question propounded to Jesus in an endeavor to trap him into declaration of loyalty either to the Jewish Faith and therefore treason to the Roman overlords, or a statement of adherence to the Roman law with its turning away from the Jewish loyalty. His answer of "Render unto Caesar the things that are Caesar's and to God the things that are God's" has been the basis of the many outstanding statements of history concerning man's duty to the constituted authorities and to his own conscience.

We in the Quaker faith have felt so much need to stress the "things that are God's" side of the answer that we have, perhaps, neglected to give proper consideration to our duties to the State. One's understanding of the message from God as revealed by the inspired writings both in the Bible and by the later authors, together with those inner messages commonly referred to as the light from within, will quite definitely outline the loyalties owed to God.

It is the duties and obligations which

such people can undertake for the State that have not been given as much attention as they should under present disturbed conditions and of which I would suggest consideration. We do not desire to be considered obstructionists and non-conformers in the many services that can be rendered to our neighbors just because there are some services that we feel conflict with our higher loyalty to God.

Are we properly mindful of the needs of the underprivileged in our own or other communities at home as well as abroad? Do we prepare ourselves by courses of study to render emergency service in case of disaster, whether caused by war or other forces? Should we refrain from working with groups such as the Red Cross in its local chapters because many of those attending do not agree with our viewpoint on the question of war?

If we do not find it possible to work with other groups, are we just sitting back quietly doing nothing but co-operate with the Service Committee in its relief work program? Is it not encumbered upon us to think and act constructively right now and organize groups in our communities to study such subjects as first aid and care of the sick and wounded, and dietetics as they would apply to mass feeding.

Friends in England have found many problems to face under great stress, and we in America should be ready to give fully of ourselves for the cause of humanity to spread the gospel of love for all mankind. Only a few of us are privileged to serve in large capacities, but one physician in Berlin prior to the outbreak of the present conflict said he spent most of his time for the two preceding years in giving mental and spiritual advice rather than in prescribing medicines for bodily ailments. Can not a limited number in each locality be prepared to visit those who suffer under mental strains and counsel and advise with them on their problems?

The young men in the service of the government, whether in the army camps or in the Civilian Public Service Camps, are still individuals with all the needs and feelings that they had before being called to service. Contact with their home communities and with the normal world (if there is such a sphere) is vital to them and much more needed than it was before their usual life's tenor was disturbed.

In all our endeavors to follow our conscience in the matter of support of war enterprises, let us not forget that we can serve the cause of the Prince of Peace best by maintaining our contacts with those about us and showing what we feel is the better way to "render unto Caesar the things that are Caesar's and unto God the things that are God's."

CALL FOR CONSCIENTIOUS CONSTRUCTORS VOICED

Apparently the war is causing well-known facts to be faced by persons who have not acknowledged them before. The Malvern Conference of British churchmen which was held late last year took the lead in voicing its proposals for meeting these gigantic challenges. In this meeting the Archbishop of York presented resolutions which were passed unanimously by the bishops, deans and other churchmen present, some 240 in all. Here is the essence of these resolutions:

"After the war our aim must be the unification of Europe as a cooperative commonwealth.

"In international trade, a genuine interchange of materially-needed commodities must take the place of a struggle for the so-called favorable balance.

"Christian doctrine must insist that production exists for consumption. . . . To a large extent production is (now) carried on not to supply the consumer with goods but to bring profits to the producer . . . This method . . . which tends to treat human work and human satisfaction alike as a means to a false end—namely monetary gain—becomes the source of unemployment at home and dangerous competition for markets abroad.

"The monetary system must be so administered that what the community can produce is made available to the members of the community, the satisfaction of human needs being accepted as the only true end of production.

" . . . The rights of labor must be recognized as in principle equal to those of capital in the control of industry, whatever the means by which this transformation is affected."

These churchmen have it in mind to reach the causes of war. Their call is for conscientious constructors. The fourth proposal above involves nothing less than an entirely new system of industry such as state socialism or something better if non-political activity can do it. If it is to be of a nature differing from state socialism, it means that a few must plan and pioneer and demonstrate. Then after the techniques have been established, there are millions of minds to be changed—an educational task of greatest magnitude. The churchmen are right. It must be done.

In any event it is a call to enlist in a total effort—not for the period of a war but for the period of our business lives. The call is not limited to selected youth but to all.

J. RUSSELL SMITH.

New York City.

The truest wisdom is a resolute determination.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

A PACIFISM WHICH THE WORLD HAS NEVER TRIED

Editor, THE AMERICAN FRIEND:

I was somewhat surprised and startled, in picking up the current issue of THE AMERICAN FRIEND, to find Brand Blanshard's article, "Pacifism, a Wicked Doctrine." It undoubtedly represents a viewpoint which is common enough in circles outside of Friends' groups these days, and as such, may be offered to Friends as a challenge to their thinking.

Speaking as one who has arrived at the pacifist position from a background and environment which was anything but pacifist, and who has only come to this conviction with great effort and much inner struggle, I find it difficult to understand why a good many Friends, who have all the advantages of the Friendly peace testimony, seem to backslide so easily on this particular question.

Mr. Blanshard's exposition suggests the following points to me:

1. One of the strongest arguments against the present system of "preparedness" is that it leads to international anarchy. Nations, or groups of nations, arm against other coalitions of powers, with the result that the only law which is established is the law of the jungle, or of armed might. A "League to Enforce Peace" would only be an extension of the idea that might makes right. The League of Nations lacked power to govern, not because it was dominated by pacifism (since it was not) but because the member nations refused to surrender any of their sovereignty. The basis of international good-will must be voluntary international co-operation, and it will be possible to achieve this the moment that rulers as well as common folk see that the only alternative to this is international anarchy and the ultimate (perhaps not too far off) extinction of civilization.

2. So far as the Japanese invasion of Manchuria was concerned, the fault of the members of the League was not pacifism, but inaction. America, for example, (though not a member) while expressing horror at the invasion, continued to ship scrap iron to Japan. War is the traditional method, but not the only one, for meeting such an invasion. A better method would have been a conference, beginning with our own repentance for such sins as the Japanese Exclusion Act, and our own willingness to

make substantial sacrifices for the welfare of China.

3. It certainly is true that an action may be evil with the best intent in the world. Many good ministers who were drawn into the war of 1914-1918 thought at the time that they were doing the right thing, but have since come to bitterly repent of their action. What will people who supported Finland in her first campaign against Russia, say about her campaign now? Will they side with Finland or with Russia, and why? It may, indeed, be true that evil intent leads to evil action, but who are we to judge? History may judge differently, and in the end, we know that judgement belongs to the Lord.

4. It the young people of today are slow to take sides in the present conflict, it is not because of moral turpitude; not because they approve of the deeds and methods of the Nazis; not because they are calloused to the sufferings of the people of Great Britain. Rather, they are profoundly skeptical concerning the effectiveness of that kind of force which would make us the ethical policemen of Europe or Asia. They see clearly that war, itself, is the great destroyer of ethical standards, and that when the contending nations are finally exhausted and suing for peace, clear thinking young minds which have not surrendered their standards to the partisanship of war will be needed to straighten out the frightful mess which the war will leave.

5. The pacifist doctrine is more revolutionary than most revolutions (which are accomplished by violence) and therefore finds little place in the commonly accepted writings of the schools. However, among those thinkers who have especially devoted their attention to the question of international relations, pacifism is not despised nor unacceptable. The contemporary writings of Einstein and Bertrand Russell are significant, and their book of thought is not yet closed. Among the thinkers of today we should also place Albert Schweitzer. Regardless of how one may classify Tolstoy as a moralist, there can be little doubt of the vigor and independence of his thought. Let us remember, also, John Woolman, Thoreau and William Penn, thinkers who, at any rate, command my respect. Among the moralists who either condemned the use of armed violence, or practiced non-violence in their lives, we must add to the name of Gandhi, Kagawa, George Fox,

Francis of Assisi, and (as THE AMERICAN FRIEND suggests) Jesus, in his death on the cross.

6. There is a certain truth in the statement that pacifism lacks historical warrant, for the reason that, like Christianity, it has scarcely been tried. Where force has succeeded, we may often question whether other methods would not have won a more permanent success at less cost. It is indeed true that truth is often downed by persecution, yet may it not also be true that active good will is the most effective way yet discovered of meeting persecution. Of course non-violence involves risk, quite as much as violence, but he who has accepted the non-violent way of life will not shrink from such risk, since he has faith that God will use even his suffering to bring about social justice and peace.

One final word. The two words pacifism and isolationism, are being linked together today by many of our writers, apparently, as two words of like darkness and villany. However, pacifism is not isolationism. Indeed the two may be miles apart. Look over the list of pacifists mentioned above and see how many were isolationists and how many were internationalists (which is almost the opposite). Passivism among the nations on the peace question may have done its work (or rather have left undone what it should have done) but pacifism hasn't yet done its work. It hasn't been tried.

AVERY D. WEAGLE

McCall, Idaho.

MONSTER WITH GIGANTIC LEGS!

Editor, THE AMERICAN FRIEND:

If it were possible to impart to primitive man, living before the advent of the wheel and vehicular transportation, a picture of modern man, the primitive man or woman would be amazed and frightened at the picture. In two distinct aspects the man of today has undergone such vital changes, as compared with the man of yesterday, that the development is nothing short of amazing. I am referring to modern man's capacity to cover long distances in a short space of time, and his increased capacity to kill his fellow human beings. In these two directions man's development has been enormous, and so far it has been unchecked.

This primitive man, if we imagine ourselves in his position, could only view modern man as a monster with gigantic legs, tall as mountains, and swinging not one club, but thousands of clubs at the same time. The picture is not overdrawn. Granting the lack of knowledge of what we call modern technique, that is what we of today would look like, as seen with the eyes of the cave dweller.

It is not a flattering picture, and unless we soon learn to check the fatal results of this growth, which so far has not been balanced with the growth of counteracting influences, the species of man, identifying himself with his offspring, the machines, will continue to develop his monstrosities. He will continue to develop these traits until primitive man would know him no longer. Yes, the man of an earlier period would flee in terror to his caves, if he could see modern man approach in full regalia on land, on sea and in the air.

PETER GULBRANDSEN.

1030 Merced St., Berkeley, Calif.

LET'S TALK AND PLAN ESSENTIALS

Editor, THE AMERICAN FRIEND:

Of course thee will be swamped with reviews of Brand Blanshard's tirade. But the trouble is, the pacifist stand is equally futile. Neither side proposes, for consideration and adoption, the necessary economic changes which will make peace possible and enduring.

Until pacifists, conscientious objectors, and militarists teach clearly the cause and cure of war, they will all be equally guilty of evading the essential Light that mankind must have if it is to rise above the present morass.

JONATHAN C. PIERCE.

White Plains, New York.

NEBRASKA FRIENDS HAVE INSPIRATIONAL SESSIONS

BY JULIA M. CROSBIE

Clear skies and cool weather alternated with clouds and refreshing rains furnished favorable conditions for a thorough enjoyment of Nebraska Yearly Meeting. A good attendance, the eagerness of those present and the inspiration of visiting Friends all contributed to the success of its thirty-fourth annual session, held at Nebraska Central College in Central City, Nebraska, on June 4-8, 1941.

Because of the Pastors' Conference on June 3, Friends began to gather earlier than usual, some arriving in time for the Commencement exercises on Monday. At this conference, Willard O. Trueblood gave three addresses. Chase L. Conover also spoke and held personal conferences, with pastors and workers present from most of the Quarterly Meetings, and the conference was felt quite worthwhile.

The meeting for business convened Wednesday morning with representatives present from all of the Quarterly Meetings. The clerks were all re-appointed from last year: M. Herbert Watson, presiding clerk; Milo H. Crosbie, recording clerk; Vivian S. Watson, assistant recording clerk; Lester W.

Figgins, reading clerk; and Kelsey E. Hinshaw, announcing clerk.

From the opening meeting, Friends were deeply conscious of God's presence and blessing. Willard O. Trueblood, a representative of the Five Years Meeting who was present throughout the entire session, brought messages of spiritual instruction and inspiration. Chase L. Conover, of the American Friends Service Committee, was especially helpful in regard to the peace testimony of Friends and the Civilian Public Service program. E. Raymond Wilson was similarly helpful.

In the Wednesday morning meeting, our delegates to the Five Years Meeting gave reports which brought something of the inspiration and significance of this great gathering. The reading of the epistles from other Yearly Meetings united our group in a sense of fellowship with Friends everywhere.

On Wednesday afternoon were heard the reports on the state of the Society and that of the Superintendent. In his work, Aaron McKinney has travelled some 12,000 miles during the year and has attended the sessions of each Quarterly Meeting from one to four times. Friends spoke appreciatively of his faithful and effective work for the Yearly Meeting. He will continue to serve until September 1, when Glenn A. Reece, pastor of the Central City Meeting, will assume this responsibility.

The Stewardship Committee with Grover Tyler as chairman reported a concern that the teaching of stewardship be given more prominence than in the past.

The report of the Missionary Committee given by Nora Ellis showed a continued interest in missions. An increase in the sum raised for the United Budget over that given last was encouraging. The amount fixed as the 1940 goal was surpassed. At the Thursday evening session, which was devoted to missions, Merle L. Davis described conditions on the field in Africa, Cuba and Jamaica, showing pictures of Friends work among the Indians in Oklahoma. He also showed films depicting scenes at a number of Yearly Meeting gatherings, including scenes of Nebraska Yearly Meeting in 1939.

Following the Women's Missionary Union Supper Thursday evening, Merle L. Davis described the war situation in Palestine as it affects the Friends mission there.

Evalena Macy, as president of the Missionary Union, reported that three Margaret Fell societies with a combined membership of twenty-seven have been newly organized during the past year. The president of the union for the coming year is Vivian S. Watson.

The proposed revision of the Uniform

Discipline was presented by the clerk, M. Herbert Watson, and was given thoughtful consideration.

The report of the Peace Committee by Ava C. Maris showed that the Monthly Meetings are keenly aware of issues involved at this time of world crisis and are seeking to follow, regardless of cost, the finest way of life. Denver Monthly Meeting reported "a deep concern that our young men of draft age who are conscientious objectors should have the unqualified sympathy, understanding and support of the Monthly Meeting. . . Since it is our privilege to belong to the Society of Friends, we feel that all members beyond draft age will wish to be consistent in that membership and so stand back of the boys who in constructive service for their country. Certainly every member *should* feel this responsibility."

A panel discussion conducted by Ava C. Maris, Ora W. Carrell, Chase L. Conover, E. Raymond Wilson and J. Evelyn Mott considered the problems of the conscientious objector. Especially stressed was the responsibility of Friends everywhere as individuals, local meetings and as Yearly Meetings in supporting the Civilian Public Service Camps.

The customary Young Friends Conference was held in conjunction with the Yearly Meeting, with Glenn A. Reece as sponsor and Willard O. Trueblood as one of the leaders who contributed so helpfully.

The Friday morning business meeting was concerned with education. Chase L. Conover gave an address in which he said that small institutions will have to make their appeal on the basis of the clearness of their objectives and the uniqueness of the methods transferring those objectives into concrete living. Among the cardinal principles in education that he listed were preparation for home membership, proper use of leisure time and character-development.

In his annual report of Nebraska Central College, gratitude was expressed for the loyalty and support of Dr. S. L. Hull, for thirty-five years a member of the Board of Trustees. Attention was called to improvements on the campus, including the three thousand trees planted this spring.

After the final business had been transacted, E. Raymond Wilson spoke on "Some Frontiers of Today and Tomorrow." Though the closing minute was read immediately following this, yet Sunday was rightly called the final day of Yearly Meeting. In the Sunday morning meeting Willard O. Trueblood spoke to the text, "Love Never Fails," after which Friends departed to their homes.

YOUNG FRIENDS GO INTO ACTION ON THE FIELD

After a five-day coaching conference held in Richmond, Indiana, on June 22, six teams of young people scattered to various communities in the east and middle west for a month of religious social activity under the Student Summer Service of the Five Years Meeting. Under the leadership of a joint committee appointed by the Board on Christian Education and the American Friends Board of Missions, these young Friends go principally into rural communities where they work together with the local meetings in their religious education programs. This proves an invaluable experience for the workers themselves, at the same time giving opportunity for them to make a much-needed contribution in each locality.

Active now in Franklin, Virginia, are Flora Lee Tinsley and Crystal Macy, members of Little Blue River Meeting near Arlington, Indiana. They are helping with the Vacation Bible School there in the Friends meeting, Flora Lee teaching in the primary department and Crystal in the junior. At Harveysburg, Ohio, are Ruth Vail of Altadena, California, and a student at Earlham College, and Mildred Stafford of Carthage, Indiana. They have been on the teaching staff of the Daily Vacation Bible School. Alice Jones and Dorothy Smith, members of Iowa Yearly Meeting, are doing their period of service at the Raysville Friends Meeting near Knightstown, Indiana.

Earl Fowler of Falls Church, Virginia, and James Bond of Greenfield, Indiana, both students at Earlham College, have teamed together for their work with Pleasant Plain Meeting, near Richland, Iowa. The team in the most-distant field is that made up of Theodore Perkins, a young school teacher from Goldsboro, North Carolina, and George Reichard, student from Ridge Farm, Illinois, who are working with Jordan Cole in Collins, New York, Monthly Meeting.

Special recognition has already been given Ila Jane and Mary Lou Williamson, sisters from the meeting at Muncie, Indiana, and students at Ball State Teachers College, for their active help in the meeting and the surrounding community of First Friends Church, Indianapolis. Besides assisting in the Junior Church each Sunday, these two girls are ambitiously undertaking a survey of the neighborhood in which the church is located, inviting persons with no religious affiliations to come to the meeting and asking their children to participate in the afternoon classes and the Junior Church, meanwhile finding

some valuable bits of helpful information.

Quoting from a letter recently received from these girls, "We will invite the children from grades one to six to come to the church one day each week for stories and games. Since the time is going so fast we can merely plant the seed and hope that someone else will water it. As a part of the survey, we are going to draw a map of this area showing the number of houses, apartments, etc., thereby acquainting the church members with their own church community! Really, we are acquiring a liberal education."

A WARM WELCOME GREETS INDIANA MINISTERS

The Indiana Yearly Meeting pastors and partners found at Quaker Haven a warm welcome (to put it mildly) for the opening day of the Pastors Short Course on June 30th. The weather seemed bent on providing variety, and the skies alternately blistered and chilled, smiled and wept upon the group gathered there—but did not diminish the joy of fellowship and study together.

From the time of breaking bread together Monday noon to the closing session Thursday, the hours were filled with profitable messages, discussions, and periods of relaxation when one had time to get acquainted with these friendly workers in a common task. The morning devotions around the breakfast tables and the vesper services on the slope overlooking the lake were times of quiet strengthening.

The entire conference centered around the ministers' task and opportunity of effectively presenting Christ in times like these. Willard O. Trueblood, in a series of studies, took us to the heart of our problem in his analytical and constructive presentation of the contributions made by the Quaker ministry of yesterday, the opportunities of today, and plans for the future. We are deeply indebted to him and Carolyn Trueblood for their splendid contribution to our conference through their messages and inspiring fellowship.

Old and new problems of pastors, and possible solutions were presented under the leadership of those who had an understanding of the need for systematic study; getting adequate preparation and training for the important task; meeting conditions in the rural communities; and interpreting New Testament teachings concerning spiritual goals, social responsibilities, and the duties of the church.

We were especially appreciative of a unique book review, "I Begin Again," given in first person by Mrs. Everett D. Hood, and of Rev. B. J. Andrews'

interpretation of the place Christian education has in presenting Christ's message, since both these persons came from other denominations as friends with a message to Friends.

Our Executive Secretary was "put on the spot" when the group chose Wednesday evening to express appreciation for his understanding and sympathetic ministry to the Yearly Meeting during the past four years, and to wish him well in his new position as pastor in the Mt. Airy, North Carolina, Meeting. Addie Hinckle, as well as Milo, was included, and if the informal tributes reminded one somewhat of obituaries, it was because we felt sorry for ourselves in losing from our immediate vicinity so valuable an adviser, even while we rejoiced with them that they are returning to the pastoral work they both enjoy.

This brief comment on so profitable a week would be incomplete without mention of the enjoyment afforded by new shuffle-boards, the (more or less) quiet games of Chinese checkers, the welcome dips in the lake when the sun smiled the warmest, the fun of boating, and certainly not least of all, the dormitory life with its "story hour" and nightly concerts!

DOROTHY S. PITMAN.

OUTSTANDING RESEARCH IS RECOGNIZED

That professors in our Quaker schools and colleges deserve their share of recognition for achievement—and rightly, too—is constantly brought to our attention. Renewed evidence of this is the recent publication in *The American Review of Tuberculosis* of two research papers by Irvin T. Shultz, head of the Department of Psychology at Friends University in Wichita, Kansas.

The first of these papers, dealing with the psychological factors in tuberculosis patients, sets forth the various distinct and definite mental aspects related to tuberculosis. Findings are based on experiments with patients in two of our widely recognized sanatoriums in this country. The second monograph deals with testing of these patients to determine their adaptability to educational and rehabilitation programs through ratings of intelligence, occupational preferences and clerical aptitudes. Comparisons are made with similar testings of average groups. All the data gathered gives important clues for improvement in the administration, care and rehabilitation of tuberculosis patients.

The art of being able to make a good use of moderate abilities wins esteem, and often confers more reputation than greater real merit.

QUAKERDOM AT LARGE

From the offices of the International Missionary Council comes a plea for support of Christian missions, particularly our own British Friends missions in Szechwan, a province of West China. There is great concern for the future of these missions which are dependent upon English financial support, since the British government does not favor increased funds leaving the country.

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At a recent meeting of the Pacific Coast Branch of the American Friends Service Committee, plans were reported for the refugee children's camp to be held at Quaker Meadow Camp in Sequoia Park, California, the latter part of August. Some thirty refugee children, together with forty children of Friends families, will be together for a period of recreation and stimulation under the guidance of California Friends.

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Alan S. Trueblood, young professor at Harvard University and son of Howard M. Trueblood, has recently been granted a scholarship for research and study in South America for the coming year. He has been at Harvard University for the past year following his return from a year's study in Europe granted him through a travel scholarship. His brother, Kenneth Trueblood, has received recently a teaching fellowship at the California Institute of Technology in Pasadena.

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The passing of Henry Lloyd Wilson is recorded in the *British Weekly*, describing him as a "distinguished and privileged Quaker" of Birmingham, England. A chemical manufacturer, he was one of the older Friends who in the last war associated themselves with the Labour Party. He was beloved by English and American Friends who knew the warm hospitality of his home near Woodbrooke School. Twice he was a member of the traditional Friends deputation which, in the exercise of an ancient right, presented an address to the King on his accession to the throne—first to Edward VII and then to George V.

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Knowing that Brian Heywood, a young English Friend who attended the World Conference in 1937, travelled rather widely and became known to many American Friends, the word of his loss will come as a shock to readers of THE AMERICAN FRIEND. A recent card from an English Friend said, "... Brian Heywood, whose return from Pemba we've been awaiting for weeks, has almost certainly been lost at sea,

when his boat went down, probably somewhere off the N. W. African coast." (It's very difficult to wring much information out of authorities or shipping people, adds our correspondent.) Brian went to Pemba to supervise the clove plantation there under the Friends Service Council just as the war started.

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The Pendle Hill Summer School, now in session, has broken all previous records for attendance. Including staff and students, eighty-two are in residence, forty-two of them Friends from Philadelphia and other eastern meetings and from the Five Years Meeting. The number of men and women is equal, fully half of them being young people. Coming from widely distributed geographical areas, one student hails from as far as Seattle, Washington. The Workshop for Teachers, directed by Richard McFeely and Lillian Binns, offers its students full participation in the regular Pendle Hill program. . . . The increased help available from the summer students is already showing important results in the garden and grounds. The garden squad has removed large quantities of weeds and has made new plantings. Even in the first week of the session there were enough green vegetables to feed the large family several days. . . . The regular lectures are given by A. J. Muste, Herbert Gezork, and Howard H. Brinton.

NEWS OF OUR MEETINGS

John Wiley, pastor of the Beaver Park, Colorado, Meeting, has written that there is a prospect of a good fruit crop in the community, which raises the meeting's hopes of financial support toward its new meetinghouse. . . . John Wiley has accepted the call to remain another year as pastor of the meeting.

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Word comes from the meeting of Marshalltown, Iowa, of the extensive Church Day celebration put on by churches of all denominations in Marshall County, Iowa, on June 25, in which six Friends meetings in Bangor Quarter participated. A religious drama entitled "The Broken Idol" was put on two consecutive nights preceding the annual celebration in the large Coliseum. Major interest in the event centered around the parade in which over fifty churches took part and some 75,000 persons witnessed. Friends meetings active in the celebration were Marshall-

town, LeGrand, Bangor, Stanford, Liberty and Hartland, of Bangor Quarter, and Illinois Grove Meeting of Honey Creek Quarter.

* * * * *

On the evening of July 2, members of the Sunday School of Leesburg, Ohio, Meeting motored to the home of Vincent Fairley and his recent bride to give the young couple an old-fashioned house warming. On behalf of the Sunday School, Mrs. Willard Larkin presented them with a beautiful floorlamp. Refreshments were served to the more than forty persons who gathered to wish them much happiness. . . . At the worship service on June 22 the children of the Leesburg Meeting presented the drama, "The Unbroken Line."

* * * * *

Within less than a year after going to the Oak Hill Meeting in High Point, North Carolina, Elbert D. and Inez Newlin were living in a new seven-room parsonage which was built by the meeting with the help of the Newlins. . . . A Christian Endeavor Society has been organized and a young people's choir formed within the past year, in addition to the reorganization of the Women's Missionary Society. . . . With regret Albert Newlin leaves the Oak Hill Meeting to take up his new pastoral duties at the Cane Creek Meeting in Snow Camp, North Carolina.

* * * * *

One of the most successful Daily Vacation Bible Schools ever held by the High Point, North Carolina, Meeting closed the first week of July. With Neala Steed as principal assisted by an able corps of teachers and helpers, handicraft and shop work were taught as well as the usual class work. Moving pictures of the children's activities were taken. . . . The pastor, Cecil E. Haworth, preached the Baccalaureate sermon at the time of the recent High School Commencement. . . . On the Sunday preceding its annual Senior Recognition Sunday, at which time members of the graduating class had charge of the morning worship service. Four students spoke on different aspects of the topic, "Open Doors to Life." . . . Six young people recently attended the Young Friends Camp held annually at Lake Singletary.

* * * * *

The Sabbath Schools of Earlham and Bear Creek, Iowa, joined forces during the week of June 17-20 to hold a Vacation Bible School in the Bear Creek meetinghouse. Nearly seventy children were enrolled, with an average attend-

ance of sixty-five. Classes in Bible study, Friends history, hymnology, and nature study were combined with the periods for worship and recreation. Classes were led by Leonard and Zula Hall, Helen Cook, Martha Hadley, Elizabeth Maxwell and Nora Craven. Gertrude Conrad served as pianist, while Lulu Beals assisted with the general planning and execution of the project. . . Leonard and Zula Hall, pastors of the Earlham meeting, have accepted the call to remain for another year's service. Their youthful earnestness and enthusiasm are a real inspiration and help to members of the meeting, which they are serving most acceptably.

* * * *

On June 20 the Women's Missionary Society of College Avenue Friends Meeting, Oskaloosa, Iowa, sponsored a luncheon for Alsina Andrews, at home on furlough from Jamaica. She told of her work there and answered questions during the discussion period which followed. About fifty persons were present, a few of whom were active in 1897 when Alsina Andrews first went to the Jamaican mission field. . . College Avenue Friends gave a farewell party on June 25 to various meeting members who are leaving to reside elsewhere. Words of appreciation for the splendid, faithful work of these Friends were expressed, with best wishes for their future well-being and service. Among those removing from Oskaloosa are Jens P. H. Jensen and his family who go to Eau Claire, Wisconsin; Maretta Harvey with her family who leave for Ontario, California; Wilbur and Herma Williams who will live in Louisville, Kentucky; and John Chappel, former professor at John Fletcher College, who will do chemical research work for the government.

* * * *

Xenia, Ohio, Friends held a Vacation Bible School, June 16-29, under the supervision of the pastor, DeElla L. Newlin, with an average attendance of sixty. A demonstration of the work done in religious training, music and handicraft was given on the closing Sunday. . . The annual Guest Night of the Women's Missionary Society was held June 25, when Faith A. Terrell and Mary B. McVey were visiting speakers, relating their recent experiences at the Oklahoma Indian missions. . . Two boxes of clothing, one containing capes and skirts of heavy wool, have been sent in to the American Friends Service Committee, the result of one day of group sewing at the home of Gertrude Jones DeVoe. . . Over a period of five weeks a special study of the Book of Proverbs was made at the mid-week meeting. . . June 8 marked the observance of Children's Day. At the morning service there

was a special dedication of young children, and in the evening a splendid program was given by the Primary Department, an important part of which was the pageant, "Of Such Is the Kingdom."

CENTENNIAL CELEBRATED BY WESTERN MEETING

The Pleasant Plain, Iowa, Friends Meeting celebrated its 100th anniversary on Sunday, June 15, 1941, with a large number of members and friends of the meeting in attendance. The morning message was brought by Richard R. Newby, Superintendent of the Yearly Meeting, using as his theme, "I Will Build My House." In the afternoon service Maude Hoskins gave the history of the meeting in a fascinating and vivid narrative.

Among the many visitors were Harvey Moon, of Hudson, Iowa, a former pastor, and his family; also Benjamin F. and A. H. Andrews of Chicago with their sister, Alsina Andrews, who has recently returned from Jamaica on furlough, all being former members of Pleasant Plain Meeting.

Reviewing the history of the meeting, Maude Hoskins told how an indulged meeting was set up by Salem, Iowa, Monthly Meeting (established three years previous) in 1841. The first meetings for worship were held in the home of a settler. The first meetinghouse, built of logs, was near the present site, until it was replaced by a frame building about 1860, both of which served as school houses in addition to housing their meetings for worship.

The first Sabbath School to be established west of the Mississippi River began at Pleasant Plain in 1844 and served as the pattern after which other meetings soon set up their Sabbath Schools. Preparative meetings were set up under the direction of the Pleasant Plain Meeting at Richland, Rocky Run, and Spring Creek, Iowa, and that in Spring Bank, Nebraska. Ten years later, in 1852, the Quarterly Meeting was established, and after another decade, the first session of Iowa Yearly Meeting was held in Oskaloosa, in September, 1863.

WANTED—CONTRIBUTIONS TO PACIFIST ANTHOLOGY

Stella Robbins, adult educational worker now residing in Chicago, desires to compile a complete collection of poetry for use in the C.P.S. camps. The compilation will include poems on the folly and cost of war, the peaceful way, and the road to brotherhood. Anyone who would like to aid in this project will please contact her at 1516 W. Adams Street, Chicago, Illinois.

APPRECIATION EXPRESSED BY DR. BOND

Last October a letter from Dr. A. A. Bond of Kaimosi, Kenya Colony, British East Africa, reported that serious conditions had arisen in the Friends Mission Hospital as a result of the increased costs brought about by the war. Friends throughout the United States responded generously to his appeal for additional help, and the Mission Board was able to send around \$700 in special funds to Dr. Bond, above the amount allowed for the medical work in the budget. These funds did not reach Africa until after the first of the year because of the difficulties in communication. Dr. Bond was at the coast on vacation then, but since his return he has written to express his appreciation for the contributions and to let Friends know what their generosity has made possible. After stating that the funds made it possible for the nurses to keep the hospital open during his vacation, he continues:

"It is a source of great satisfaction to know that there are enough blankets on hand to keep the patients comfortably warm during the cool nights which we have at this altitude, and I wish the contributors who made this possible to experience this satisfaction. This help from Friends and friends in the homeland has been exceptionally gratifying to me, as I realize that there are so many urgent needs throughout the world today, and that it is not always easy to know there the greatest need lies. It has never been my desire to make appeals for the work in which I am interested, in such a way that it might detract from possible greater needs. However, the increased cost of supplies and operating expenses brought our financial status to such a low ebb that it was no longer possible to carry on without some additional help. I am making strenuous efforts to increase our local earnings, so that the demands upon Friends in America may be as light as possible. I believe that we shall make additional progress in this direction. However, when the economic condition of American citizens does not make possible the operation of many hospitals without philanthropic, or civic aid, it would appear to be additionally difficult to make medical work entirely self supporting in a country where the economic status of the people is as low as it is here.

"I shall expect to write more about what these special contributions have enabled us to do when the funds are all in and when we know more about the details of their expenditure. At this time I am writing to express my gratitude for the help which has come to us, and to indicate that the extra funds sent to us will meet a worthwhile need."

EVENTFUL DAYS IN DUBLIN, INDIANA, MEETING

The month of June was an active one for Friends of Dublin. On June 9 the men of the Sunday School sponsored a Mother-Daughter Banquet, which proved to be a most enjoyable occasion, as the 120 guests assembled around the beautifully-decorated tables. Following the meal, a very timely address was given by Dr. John S. Kegg of the Sociology Department of Earlham College. He stressed the value of good homes and the importance of proper relationships within the home. Father's Day was observed on June 15 with special recognition to the fathers during the morning meeting for worship.

The opening of the Community Vacation Bible School took place on June 16. The school was held in the Friends meetinghouse with the Friends pastor, Byron Leasure, as superintendent. There was a splendid spirit of cooperation between the three churches of the town participating in this project. The school was held for two weeks with an average daily attendance of ninety-three. The closing program was presented before a large and appreciative audience.

The Golden Wedding Anniversary of Murray and Mary Taylor, faithful and loyal members of the meeting throughout many years, was celebrated on June 29, when they were given cordial recognition during the morning meeting and were greeted by their many friends and relatives, some having come from California, Kansas and Tennessee.

PEACE IN OUR TIME IS GOAL OF YOUTH

Observing the sixtieth anniversary of the founding of the first society, the International Society of Christian Endeavor met July 8 in convention at Atlantic City, New Jersey. Highlighting the conference sessions was the address delivered by the president of the society summoning young Americans to religious tolerance, Christian citizenship and a new world order. "Peace in our time," said President Daniel A. Poling, "need not be appeasement, as of Munich, nor mediation as of the status quo or in assent to the dictator's ultimatum, but peace with liberty and justice for all."

The seven points proposed by President Poling and associated Endeavor leaders in convention in 1940 and around which the program of the Atlantic City conference chiefly centered include: America's support of a world agency for the administration of world affairs—this without interference with purely in-

ternal affairs; support of police powers for such an administration of world affairs; support of open economic frontiers, with free access to raw materials and natural resources, and with reciprocal trade agreements; America's support of collective responsibility for the administration of all colonies and mandates; support of the principle that higher levels of life and democratic institutions eventually cannot be maintained anywhere unless they are available everywhere; support of a coalition peace commission representing all political faiths, named by the President and working with him to create and present this nation's sacrificial program for peace; and America's cancellation of war debts.

TO PLAN POST-WAR WORLD AT AUGUST CONFERENCE

Several thousand religious leaders, educators and representatives of labor, youth and business organizations are expected to meet in the Berkshires during the last week of August for the first national forum on the principles and problems of the coming peace.

Taking the theme, "The World We Want to Live In," the 1941 Williamstown Institute of Human Relations, sponsored by the National Conference of Christians and Jews at Williams College, Williamstown, Mass., August 24 to 29, will debate the principles and problems which Americans need to agree upon in the formulation of post-war aims.

The Williamstown Institute will be the first gathering to permit representatives of the three major faiths of the country—Protestants, Catholics and Jews—to share thinking in this common cause.

EDNA BULLERDICK DIES

Word of the untimely death on July 11 of Edna Wetherald Bullerdick, for some ten years in the employ of the Five Years Meeting at the Central Offices, came just after this issue was made up. The funeral was held in Richmond, Indiana, on the following Monday, July 14.

SUMMER ENROLLMENT

The enrollment of girls for the year 1941-42 has been completed. Friends' applications received after this time can be considered for the waiting list provided they are for the First and Second Classes.

Because of five additional places in the boys dormitories and an unusually large number of boys in this year's graduating class, there are a few places for boys still available. Prompt action is encouraged.

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LIFE GOES ON IN CHINA

(Continued from page 298)

were bright and penetrating. He did not have the harassed, tired look one might expect in a man carrying the burdens of a nation at war, with difficulties and discouragements that the rest of us never know.

"In spite of air raids and tragedies, life goes on. Shops are rebuilt, theatres are open, people entertain their friends and don't seem to mind eating at all sorts of unreasonable hours if the meal is uninterrupted by a raid. Factories, universities and hospitals carry on. The birds sing and the flowers bloom—our blue hydrangeas are lovely now. Ann, our little ten and a half months old daughter is happy and well, and it is a great joy to watch her normal development in these abnormal times. These are happy diversions from war news and relief problems."

PASTORAL CALL ISSUED

The Xenia, Ohio, Meeting desires to arrange for pastoral services for the coming year. Any person interested in such service is asked to correspond with the chairman of the Pastoral Committee, Otis Pramer, 250 Chestnut Street, Xenia, Ohio.

ENGAGEMENTS

BOULDING - BIORN-HANSEN — Elise Biorn-Hansen, daughter of Josef and Birgit Biorn-Hansen of Syracuse, New York, to Kenneth E. Boulding, son of Elizabeth Ann Boulding of Hamilton, New York, and the late William C. Boulding of Liverpool, England. The wedding will take place late in August.

MOON-LAWALL — Agnes Lawall, daughter of Lewis C. Lawall of Richmond, Indiana, to Edwin C. Moon, son of the late Oscar Moon, of Detroit, Michigan. The wedding will take place at West Richmond Meeting on July 19.

MARRIAGES

CLARK-MINNICH — On June 14, 1941, at Ludlow Falls, Ohio, Glenna Minnich and Arthur Edward Clark. M. Marie Cassell, minister.

FAIRLEY-DWYER — On June 14, 1941, at the First Methodist Church in Greenfield, Ohio, Delma Dwyer, daughter of

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Mrs. Alta Dwyer of Greenfield, Ohio, and C. Vincent Fairley, son of Mr. and Mrs. C. E. Fairley of Leesburg, Ohio. Rev. D. C. Reed, of McArthur, Ohio, minister, assisted by Lyman Cosand.

HALL-JOHNSTON—On June 6, 1941, at Wilmington, Ohio, Hortense Sloan Johnston, daughter of Mrs. James Renwick Johnston, and Dr. Willis Herbert Hall.

KENDALL-REAGAN—At the Friends Church in Sheridan, Indiana, on June 14, 1941, Eunice B. Reagan, daughter of Edgar and Bell Reagan, and Evan Kendall, son of Florence Kendall of Carmel, Indiana. William J. Cleaver, minister.

MCKINLEY-HIESTAND—On Sunday, June 29, 1941, at the home of the bride's parents, Harley J. and Ethel Brunson Hiestand, at Pennville, Indiana, after the manner of Friends, Lois R. Hiestand and Kenneth William McKinley, son of Mary Elizabeth McKinley of Columbus, Ohio.

STONER-IDDINGS—On July 6, 1941, at the Friends Meeting House, Ludlow Falls, Ohio, Phyllis Jean Iddings, daughter of Randal and Henrietta Iddings, and Byron D. Stoner of West Milton, Ohio. M. Marie Cassell, minister.

WILLIAMS-SMILEY—On June 7, 1941, at Dallas Center, Iowa, Josephine Smiley, daughter of Mr. and Mrs. Earl Smiley, and Howard Conover Williams, son of Roy S. and Ada C. Williams. At home in Chicago, Illinois.

DEATHS

CRAIG—On June 17, 1941, Henry A. Craig of Thorntown, Indiana. The son of Camel and Mary E. Craig, he was born January 11, 1864, near Crawfords-

ville, Indiana. After attending the Danville Normal School he taught for some ten years. On January 1, 1891, he was married to Abigail Kendall, and the home thus established became for fifty years a center where young and old enjoyed the fellowship of warm hospitality. It was a haven, too, for many a missionary and minister who came to the community. In his mature life Henry Craig became a member of the Walnut Grove Meeting, serving the church loyally and ably both in the home community and in Yearly Meeting positions of responsibility. He was especially faithful in exercising his gift of song. A man of strong convictions and undeviating loyalty, he was a tower of strength in his meeting and community. Besides his widow he is survived by a daughter, Alisa C. Waggoner, and two grandchildren.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 633 South Maple Ave., Oak Park, Ill., Phone Euclid 565.

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Ill.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeannette F. Stetson, secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11 a.m., Church School 9:45 a.m., Flora Henshaw, Clerk, 3193 W. 36th Ave., Telephone GL 5685.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for 11 a.m. Worship. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

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LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a.m., Worship 11 a.m., C. E. 6:30 p.m., Leonard S. Phelps, Clerk, 1228 W. 23rd St., RI-4815.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors Welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Ave. and East Spruce St. Bible School, 10:00 a.m., Meeting for Worship, 11:00 a.m.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m., Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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